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PAUPERISM IN GREAT CITIES :

THE DUTIES WHICH IT IMPOSES, WITH SUGGESTIONS FOR
ITS CURE.

A Discourse

PREACHED IN THE

THIRD REFORMED DUTCH CHURCH,

SUNDAY EVENING, JANUARY 11, 1857.

ON BEHALF OF THE

Northern Home for Friendless Children,

By REV. JOHN JENKINS,

MINISTER OF THE CALVARY PRESBYTERIAN CHURCH.

PHILADELPHIA :

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THE following Discourse was not written with a view to publication. The Trustees of the Institution on whose behalf it was delivered, have preferred a request for the manuscript in such terms as the author could not reasonably disregard. If their expectations be realized, and its extensive perusal "prove of great value to the interests of their growing institution and of the community at large," he will not regret having yielded his own judgment to theirs. Especially will he rejoice if his remarks on "*Pauperism in Great Cities*," call forth a practical discussion of this most difficult subject.

January 22, 1857.

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DISCOURSE.

A FATHER OF THE FATHERLESS IS GOD IN HIS HOLY HABITATION.—
Psaln lxxviii. 5.

JUDGE THE FATHERLESS.—*Isaiah i. 17.*

OPPRESS NOT THE FATHERLESS.—*Zechariah vii. 10.*

PURE RELIGION AND UNDEFILED BEFORE GOD AND THE FATHER IS THIS; TO VISIT
THE FATHERLESS IN THEIR AFFLICTION.—*James i. 27.*

THE theory of religion is better understood than its practice, its doctrines than its laws. No less true is it that those requirements of Christianity which relate directly to the Creator, are more intelligently appreciated than those which relate to man. These facts, by no means creditable to the Christian community, are not to be ascribed to any lack of instruction upon these practical questions in the Bible, but rather to oversight and negligence on the part of the pulpit. Those who have occupied the place of public religious teachers, have seemed more anxious to instruct men in doctrines than in precepts; to excite their hearers to sectarian rivalry rather than to Christian duty. We have taken a deep interest in Creeds and Confessions, and have overlooked that which is the fruit of faith—practical obedience to divine law: or when we have set ourselves to explain Christian obligations, we have been more ready to insist upon the duty of prayer and Bible reading and communing, than upon those requirements

which are laid upon the Christian in the relations which he sustains to commerce, to society and to the family. This is a great error, and it calls for instant correction. We need in the present day a ministry that will go forth and tell men what they ought *to do*, as well as what they ought to believe; to tell them their obligations to their fellows, as well as their duty to God.

I have intimated that there is no lack of such instructions in the Bible. You can scarcely conceive of a relation in life for whose most minute and delicate complications the code of Christianity does not provide. The politician and the private citizen, the ruler and the governed, the merchant and the mechanic, the master and the servant, the parent and the child, the rich and the poor may find in Holy Scripture the minutest regulations for the discharge of their several duties.

It will be conceded that every man, that is, *Christian* man, for it is of such and to such alone that we now speak, owes obligations to society which he cannot neglect without sin. The Creator of all things has constituted society; it is his Providence which has thrown men together and placed them in their several relations; and he has fixed upon the human community this law, "No man liveth to himself." Such is the influence of mind upon mind, of character upon character, and such the power of the example of one over the conduct of another, that it is not possible for a man to remain uninfluential: he *must* exert an influence, if not for good certainly for evil.

It will be conceded that the requisitions of Christianity from men in their social relations, depend upon the accidents (using the word in a logical sense) of life. That there are duties, for example, enforced upon parents,

which are not looked for from children; upon masters, which are not demanded from servants; upon the rich, which are not enjoined upon the poor. To present this thought in another form, there are duties from which some are exempted, neglect of which by others would be sin. A child might not inflict punishment upon a criminal brother, whereas correction for the fault would be incumbent upon their common parent. An utterly destitute man might with impunity behold a widow or an orphan in the depths of poverty without affording personal relief; but for a rich man to do likewise would be a grave dereliction of duty. We owe social obligations then, varying according to the several positions which we sustain and to the differences that may exist in our circumstances and relations. This is equal to saying that power to do this or that—and when I speak of “power,” I use the word in a comprehensive sense as including authority, ability and opportunity—presupposing the existence of a knowledge of law, is that standard of moral obligation by which man will be hereafter judged. An illustration will make my meaning clear: Here are two men of wealth; one of them proposes to leave his country and to reside in another; he sails in a ship in whose hold he deposits his entire property; a storm arises, she is driven on a desolate island; of all the voyagers he alone is saved. He begins to provide for his sustenance, wanders along the shore in search of food, and when the storm subsides repairs to the wreck; his treasures of silver and gold remain undisturbed; he recovers them, and is as rich in possessions as he ever was; but who will say that this man is under obligations similar to those which Christianity would have demanded had Providence permitted him to fulfill his

original intention of residing in a populous country? In the latter case the law of Christ would require him to expend his substance in doing good; in the former, he has not the power to aid a single living man, and he justly claims exemption from this duty. The castaway will be judged on very different principles from those of his rich neighbour whom he left behind in the midst of a large and needy population; or more correctly they will both be judged on one general principle, a principle which will guide every final decision of the Judge of all;—the acceptance of a man “according to that he hath, [of knowledge of power of opportunity,] not according to that he hath not.”

These general principles it may be well to apply.

I might show you that in relation to the world at large there is no discovery, geographical, historical, scientific; no new development of idolatry or of general crime; no new information respecting the wants or the distresses of a country, which does not impose obligations, the neglect of whose discharge by us would be morally wrong. Let me give you an example from a branch of discovery with which, perhaps, we would be least likely to connect a Christian duty. The Assyrian researches of Layard created the duty (which rested upon every man who had the opportunity) of becoming acquainted with the bearing of those researches upon the history, and therefore upon the evidences of the Bible, that he might be the better able to defend the Christian system against the attacks of infidels, or to settle the doubts and aid the investigations of persons who are inquiring after the Truth. An earthquake burying its thousands and impoverishing its myriads; a pestilence or a famine multiplying the number and the distresses of widows

and orphans, a war between two nations devastating countries and destroying armies, create duties;—the duty especially of practical sympathy, if we have it in our power, the duty at least of exerting influence to alleviate the sufferings of general humanity.

I might demonstrate to you, in like manner, that in relation to one's country, there is no new phase of its passing history, there is no new development in the sphere of national morals, there is no wrong committed towards persons or classes or sections, there is no change of principles in a political party, there is no creation of a new one, which does not involve the discharge by the citizen of new requirements. Who doubts that the republican character of the institutions of a land whose political creed is that "all men are equal," imposes upon citizens a duty which could not devolve upon the subjects of an absolute monarch? That the acquisition of territory, or the reception into the Union of a new state lays obligations upon every citizen (if he has the power,) to advance its political and religious interests?—Or that the existence of slavery, with its confessedly great evils, does not lay upon Christian citizens everywhere in the land, obligations which they would not know if it no longer remained an incubus and a blot upon the country?

This principle will hold good if we still narrow down the sphere of our observations and confine them to the city, to the circle of friendship, or to the family.

But I am specially desirous at this time to show you that the circumstances of the city in which we live, that every new feature in its history, that every changing phase either encouraging or otherwise, of the morals and condition of the people, call for the discharge of obligations to which otherwise you would be strangers.

! The drunkenness of the city imposes upon every citizen the necessity of exertions on his part to diminish the power of this parent vice. The profaneness of the city requires us to employ every means within our individual ability to lessen and wipe away this stain upon the population. The religious destitution of certain portions of the city loudly calls upon us to establish Sabbath-schools and to build Missionary churches. Yea, there is not a single case of destitution, there is not an indigent widow or an unprotected orphan or a sick and needy laborer, whose case does not call for distinct and separate action—or at least does not demand individual efforts to relieve or to seek to relieve its necessities.

Especially does the *pauperism* of this city impose upon the inhabitants generally, and chiefly upon its Christian inhabitants, obligations whose instant discharge is imperative. The interests of humanity, the morals of the city, the progress of religion among the people, are intimately associated with the subject of pauperism. For one, I am persuaded, that more importance should be attached to this question, than to any other which calls for the consideration and action of Philadelphians, as such. I know that to deal with pauperism aright, especially in populous communities, requires wisdom integrity and resolution on the part of the authorities of a city, which are seldom evinced, and which it seems scarcely possible to secure by a popular vote. But surely the citizens of Philadelphia ought to know to what we are tending by the system which at present prevails—a system which none approve but those whom it enriches—a system which is a premium upon idleness and filth and crime. I speak not here of the enormous *tax* which the system imposes upon holders of property,

—this is a question for council chambers and newspapers. Its *moral* aspects only belong to the pulpit and the preacher, and to my mind they assume a seriousness and a gravity which it seems difficult to describe and even to appreciate. The speaker is a firm believer in the doctrine that each city and town should provide for its own poor. He believes that the amplest relief should be extended to the indigent sick, that the case of indigent lunatics should not be passed by, and that some means should be devised for the protection of poor widows, and for the withdrawing of the fatherless and the orphan from the debasing influence of pauperism. The sick, the lunatic, the widow usually, and the orphan, come not under the class of “paupers.” They are poor—involuntarily poor, and their condition is to be traced up to the arrangements of a Providence, which, while they are eminently bountiful, are at the same time deeply mysterious. But these are a small proportion, comparatively, of those who are thrown year by year upon the voluntary or involuntary bounties of citizens. The mass of the relieved in that gigantic pile which overshadows the western portion of Philadelphia, are the slaves of indolence, and they are nourished in this crime by the system which is perpetuated, if not purposely persisted in by those who have been entrusted with the civic government. Where there exists an institution into which able bodied men and women, in any number, are introduced and fed and warmed and clothed month by month, winter after winter, without being required to labor, there will never be wanting a sufficient number of individuals to fill it—a sufficient number willing to degrade themselves by voluntary dependence upon others. It cramps the energies, and blunts the enterprise, and

demoralizes the aims, and destroys the provident forethought of a large class amongst us, to know that however reckless of expenditure they may be in the months of summer, that however given to drunkenness and other no less pernicious vices, an extravagant city will feed and clothe and house and nurse them in slothfulness for a whole winter. This prospect it is which rivets families of the very poor class to our large eastern cities, and their unfortunate children perpetuate among us the pernicious habits which they acquire from their indolent parents.

Now if it were well understood by our poor that no unremunerated relief would be available in summer or winter, except for the infirm adult and the friendless child, but that every one competent to execute a day's work would be required to do so on pain of punishment, that idleness persisted in would be treated as a crime against the State and visited with imprisonment, then not only would these pauperized families be compelled to go out into the western portions of the country and to seek for labor, but the pauper institutions of the city would become self-sustaining, if not remunerative. The example which has been set by New Haven, might be advantageously followed by the more populous Eastern cities. In that city, the pauper establishment has been more than self-sustaining. Farming and horticultural pursuits have been successfully carried on, and the citizens have been relieved from a financial burden which presses upon other cities; while they have checked, by their wise measures, the progress of an evil which is a blight and a curse upon almost every other large community in the country. Every Christian and every philanthropist has a duty to discharge in relation to our almshouse system, and that is to break it up; to produce

the most radical change in its measures and in its plans : for the pauperism which it engenders is a source to the city of ignorance, of filthiness, of intemperance, and every other vileness and crime : it taints the whole city, it stays the progress of education, it cripples the success of moral and religious effort, and it communicates its terrible evils to families and neighborhoods, which but for its existence, would be characterized by at least ordinary thrift and comfort.

✓ There is another duty which the pauperism of the city imposes upon citizens, namely, *the most resolute abstinence from indiscriminate almsgiving*. This, I am persuaded, is the most fruitful of all the causes of pauperism. The individual citizen who bestows charity upon the beggar in the street or at the door, without taking the trouble to inquire into the merits of the applicant, inflicts a serious moral and religious injury upon the city in which he resides, and is responsible, in no less measure than they who support the almshouse system, for the perpetuation and increase of this great civic curse. If it were generally understood among the poor, that no relief would be afforded to any street beggar by the respectable inhabitants of the city, those paupers who now subsist upon the door-to-door system, would be constrained in most cases to rely upon their own resources, or to repair to other cities. Will not our citizens see this to be greatly to their interest? Will they not understand that the systems of relief which now prevail will in a short time bring ruin upon the whole community? I know not to what results the pauper statistics of Philadelphia and Pennsylvania would lead, but I imagine that so far at least as Philadelphia is concerned, they would not greatly differ from those of the

State of New York. There I find that in 1831 there was one pauper to every one hundred and twenty-three persons; that in 1841 there was one pauper to every thirty-nine persons; and that in 1851 there was one pauper to every twenty-four persons! Should the same ratio continue fifteen years longer there will be in the State of New York (not the city) one pauper to every five persons!! A startling result, and one which imperatively demands the most strenuous interference on the part of intelligent citizens both Christian and simply philanthropic.

There is another obligation which the pauperism of the city lays upon the Christian community, and that is the support of those great voluntary institutions which have been established among us for the *discriminating* relief of the poor and friendless. These institutions are valuable in proportion to the amount of scrutiny with which their operations are conducted—valuable as tending to a diminution of the evil whose cure every one of us most earnestly desires. I need not enumerate these institutions or applaud either their patrons or their managers; they are known far and near, their praise is everywhere spoken of, their acts of charity and self-denial have gone up before heaven with acceptance, and have been rich in beneficial results to thousands of sick and otherwise distressed poor. But there is a class of institutions which demand from us, in this connection, earnest consideration. I refer to the “*homes for friendless children*,” which have been established in our city. Here it seems to me we are beginning to meet the difficulty which the great question of the extermination of pauperism has so long presented to us. These “homes,” could they be sufficiently enlarged or multiplied, would

diminish, to an almost incredible extent, this monstrous evil. No able-bodied pauper is fit to be entrusted with the management of his children, and could we but withdraw them while they are young from the pernicious influence which surrounds them, pauperism could no longer be propagated in the community; it might be introduced from other countries, but it could not be reproduced to any great extent in the United States. This is what is being done in this city and in New York by institutions similar to that whose interests have convened us this evening; and with every feeling of friendship towards our sister institution in the southern part of the city, with all admiration of the efficient manner in which it is conducted, and with the fullest appreciation of the great benefits which it confers upon the community, we yet claim for THE NORTHERN HOME a high place in the consideration, in the liberalities, in the affections and, let me add, in the prayers of the Christian community.

Reflect for a moment or two upon the fact that a large number of our adult street-beggars have been engaged in this miserable calling from their youth. The little girls and boys who now wait at our back-doors from day to day, and who assail every respectable person that walks our streets, are the future adult beggars of the city. They acquire the *habit* of begging; they are taught that it is more easy and indeed more lucrative to beg than to work, as unfortunately it is made to be by the indiscriminate liberality of our citizens, and this habit and opinion cleave to them, until having arrived at mature age, they live and die in beggary and want, and sink down hopelessly into the grave. Some of these young beggars are orphans, or foundlings, or children who have been stolen,

and they are sent out into the streets to shiver and to beg for their masters and mistresses, those beggar lords and ladies who sit in comfort and laziness, and eat and drink luxuriously in their filthy homes. Others of them are children of these unnatural parents, whose only care for them and of them is excited by the most selfishly low considerations; for were it not for their pauper street-earnings, they would be abandoned and allowed to perish. It is sometimes asked, "Can it be right to sever, even in these circumstances, children from their parents?" Our reply is that in every natural and moral aspect, these little ones are without father and without mother. Will you tell me that that little girl who is kept by her parents to beg for their support, who is kept only for this, who is cruelly beaten when she is not successful, and is treated to liquor when she takes home large gains,—will you tell me that such a child is not fatherless?—is not an orphan? Yea, verily, her father and her mother have forsaken her. If some persons are so incredulous as to doubt the existence of such cases of unnaturalness, of worse than brutality, on the part of parents, I have only to refer them to the records of this Association. Here to the shame of our common and, be it said, noble humanity, will be found examples of parental dereliction and degradation far deeper and more appalling than anything which I have mentioned this evening. You can find here the proofs that "a mother may forget her sucking child," and that a child can have parents and yet be an orphan. What is to be done with these children? We say, wherever you have the opportunity rescue them from the pernicious influence and example and habits which now enthrall and threaten to destroy them; give them the blessings of cleanliness, of intercourse with other

children, of religious as well as moral instruction, and, as soon as it can be done, send them into Christian families to be indentured or adopted, and so trained to be useful and respectable men and women, and to be by the grace of God earnest and devoted Christians. This is precisely what "The Home" is doing. Who will say that it is not a legitimate, yea, holy work to pluck up these young neglected degraded creatures from the pit into which their parents have cast them to struggle in the mire of pauperism? I would extend this system; I would fill the institutions which at present exist, and I would then multiply them until this element of our social city life shall become entirely absorbed.

I think I have shown you with a clearness sufficient to produce conviction, that as citizens merely, you have a duty to discharge in relation to this Home; that your individual interests as property-holders should lead to its liberal support by you; that anything likely to check, though it should be in only a small degree, the pauperism of this great city should be thoroughly sustained.

But there is a *Christian* aspect in which I desire to place before you this merciful institution.

In the first place, the cause of the orphan and otherwise friendless child is the cause of religion—of the religion which you profess. It is inseparably associated with every phase and form of true Christianity. Yea, it belonged to the system of religion which preceded Christianity, and of which it was the precursor. I know not how it has struck you, but me it has deeply impressed that no class of duties was more urgently enforced by the Jewish prophets, and that no negligence of duty was more severely denounced, than that which related to the care

and the relief of the widow and the fatherless. The passages into which this subject is introduced, are very numerous :—"Thy princes are rebellious," exclaims the son of Amoz, "and companions of thieves; every one loveth gifts and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them." His exhortation, too, in connection with the promise of pardon is very striking: "Wash you, make you clean; put away the evil of your doings from before mine eyes: cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." "Wo unto them that take away the right from the poor of my people," he again cries out, "that widows may be their prey, and that they may rob the fatherless." Jeremiah is still more severe: "They overpass the deeds of the wicked, they judge not the cause of the fatherless." But I need not multiply quotations; you know, your very instincts tell you, that it is irreligious to neglect the suffering, and especially the helpless suffering. "Pure religion and undefiled before God and the Father is"—what?—not orthodoxy—not order—not show—not a loud profession—not a name for wealth, for endowments—not many and long prayers,—No! but "to visit the fatherless and the widows in their affliction." Godlike religion! for "a father of the fatherless, and a judge of the widow, is God in his holy habitation." Godlike, indeed! for when the father and the mother of a child "forsake it, then the Lord takes it up."

There are in this city, thousands of deserted children, and no man till lately has cared for them. Now, the religion of the city begins to assume the divine model, and to take up into its arms forsaken children. The

Christian women of the city have gone out after them, and now in this single Institution, there are nearly one hundred little ones, rescued from indigent and indifferent and slothful and vicious parents. Or if they have no parents, rescued from the baser and more pernicious example of wicked patrons, who only keep them for purposes of gain. We will suppose these precious children destitute of this home: Where now would be those infants that have been left on the commons or the vacant lots, to perish in the cold? Where now would be those children whose parents have had to suffer the penalty of civil law for crime? Where now would be those bright little ones who have been adopted by Christian men and Christian ladies in different parts of the country, and are now enjoying the blessings of civilized life, of social intercourse, and of Christian education? Where now would be those children who have been apprenticed to various callings, and who will mostly grow up to habits of industry, many of them to wealth? Where now would be the scores of children who have this day enjoyed the blessings of the Sabbath in yonder "Home?"—who in cleanliness and comfort, have sung together praises, to which heretofore their lips and their ears have been wholly strangers,—have "sung of heaven and learned the way" to that blessed world? Where?—In the hovels of your city-beggars, surrounded by intoxicated beasts in the form of men and women, listening to profaneness of the basest kind, and observing the commission of crimes whose very mention would appall you. Where?—In the streets, at your doors begging—lying—swearing—corrupting those bright, elegantly attired children whom you send out for exercise and for air. Where?—Swelling the vast aggregate of pauperism

which threatens to dry up the financial and moral resources of the city. Praise God, for a religion which teaches us the laws of kindness, and which commands us to care for the children who are forsaken! It is THE LORD who has taken up these little children. You are but instruments whom he employs to do his work; He put it into your hearts to go out after them; He put it into your hearts to build that beautiful house and to invest it with the brightness and the beauty and the comfort of a Christian home; He put it into the hearts of your patrons to aid you in this labor of love, and He will still support you and sustain you and encourage you and bless you in your work—in His work rather—*His* work—it is His, not yours; and it must and will be carried on.

There is another Christian aspect of this work: I refer to the direct personal religious instructions which these children receive. I know how young they are when they leave you for their new homes; but who shall say how much may not be accomplished, even in these early years, in relation to the subject of personal godliness? Who will say that the grain of mustard seed, deposited in the youthful mind, and committed to the keeping of God, shall not by-and-by vegetate and bring forth? And then these children, as far as possible, are placed under moral influences after they leave "the Home"—and they are followed by the prayers of these Christian women, who have labored to rescue them from vice and idleness and beggary. *The love of souls*, then, should constrain you to lend a helping hand to this institution, and to send up to heaven earnest supplications for its success. But you need only *go* to this Home, and visit it, and see for yourselves this great work, to induce you to contribute liberally towards its support.

I wish I could read to you the minutes of "the committee of admission" from the beginning to the end. It has given me such a view of the importance of this work, as I could not otherwise have obtained. You must allow me to supply an extract under date, July 15th, 1856. "M. W., a relative of J. D., released him to the managers by virtue of a special resolution of the committee, at a previous meeting. She stated her utter inability to support the child, and that unless we were willing to receive it into the Institution she would leave it on some stranger's door-step. It was expressly stated to her, before agreeing to receive her boy, that we would probably have him immediately adopted by a person at a distance, and she would never again, in that event, have an opportunity of seeing him. She willingly agreed to the arrangement, and released him. On the same afternoon Mrs. P., of S. County, Virginia, applied to adopt the child; she was accompanied by Dr. K. of this city, whose application on her behalf had been decided favourably. J. D. was sent in the morning to the Girard House where Mrs. P. was stopping. On the next morning she left for Virginia with her adopted son."

"Since then the most satisfactory information has been received of the welfare of the child, and the increasing interest which is taken in it by *both* its foster parents."

I will not extend these quotations. The merits of this scheme are fully known, and the Christian managers and trustees of this "Home for Friendless Children," cast themselves upon the Christian sympathy and the generous bounty of their friends. I am no beggar. I should be ashamed to beg. I am here to show you what is your duty to God in this matter. I am here to tell you that if you are created in the image of God by the Spirit

of regeneration, you have a heart and a will to help those whom God helps, and in whom he takes so special an interest. I am here to entreat you to be "merciful as your Father in Heaven is merciful." I am here to teach you that as God is the Father of the friendless child, you too ought to become its father and its friend. I am here to assure you that what you contribute to-night for this cause, is not given but lent,—lent to the Lord, with a promise under his own hand that he will pay it again. God has blessed you, my hearers; he has not left *your* children friendless.—Look at them as they sit round your table, and as they adorn and beautify the domestic and social circle—like flowers in a green-house; look at them amply fed and clothed, elevated by education and refinement, cheered and brightened by friendship; and then, think of these wanderers of our city—these children of want—and say whether they shall be left in their destitution to become a curse to the city and at last to go down to death, eternal death! God has blessed you—many of you—with wealth: tell me an object which calls for your present liberalities more divine than this; tell me a feature in the religion of Christ more Godlike than that of visiting the widow, the fatherless and the friendless. Shall these friends plead in vain? I hope you will not allow the cause to suffer from any defect in the nature or earnestness of the appeal of him whom they have selected to be their advocate, but that this evening the Institution will receive from you that support which its growing necessities demand. Do not be afraid to give to a cause which commends itself to all denominations of Christians, and to every religious heart. Do not shrink from giving by hundreds;—give it a place, too, in your wills, that

children, when you lie rotten in the grave, may call you blessed. "Forasmuch as ye have done it unto one of the least of these, ye have done it unto me."

I cannot dismiss you without a direct reference to the matter of personal religion. I have been pleading the cause of the fatherless and the friendless. My hearers, are you the children of grace—are you regenerated by the Holy Spirit?—have you made your peace with God, and does he now accept you? If not, you are orphans, and have no friend; you are wandering about without a home—destitute and in rags.—O thou prodigal! Come! come to the home which has been prepared for thee—a home for a friendless sinner, such as thou art!—A kind reception awaits thee—a hearty pardon—a new dress—sufficient food—a home, the Church—and by-and-by a second home, another adoption into the home of angels and of God. Whither art thou going? Art thou, like one of those destitute children, wandering hopelessly through time and the world? hast thou not a Father in heaven? hast thou no delight in a father's smile? no joy in a father's walk as he takes his children by the hand and leads them forth? Why should it be so? God is ready to become thy Father;—God is ready to receive thee into his own arms, and to take thee up to intercourse and fellowship and sonship into his own divine bosom.

To the Benevolent Public.

THE NORTHERN HOME FOR FRIENDLESS CHILDREN is very much in need of funds to carry on its highly salutary charitable work; especially so, as the City Councils have reduced their annual appropriation to *one-half* the amount received in previous years, in consequence of the embarrassed condition of the finances of the City.

The Managers appreciate and most gratefully acknowledge, the liberal aid which they have heretofore received from many of our citizens. They believe that there is no Institution in this community, that has a firmer place in the affections of all classes than their own: and they are conscious of employing their humble efforts, and appropriating the contributions they receive, in the most judicious manner and for the best interests of the helpless, friendless little children, which are the special objects of their care.

Contributions and subscriptions are respectfully and earnestly solicited. They may be sent to

THOMAS EARP, PRESIDENT,
North-east corner Seventh and Arch Streets.

JOHN W. CLAGHORN, TREASURER,
No. 383 Arch above Tenth Street,—or to

MCGREGOR J. MITCHESON, SECRETARY AND COUNSEL,
No. 152 Walnut Street below Sixth, or Coates west of Fifteenth Street.



The Northern Home for Friendless Children.



BROWN AND TWENTY-THIRD STREETS.

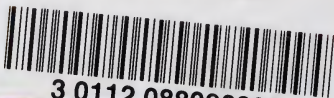
"When my father and my mother forsake me, then the Lord will take me up."

PSALM xxvii. 10.

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Pauperism in great cities: the duties wh



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